Volume XIII AUGUST, 1900 No. 8

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

THE GOOD SHEPHERD.

But none of the ransomed ever knew
How deep were the waters cross'd;
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost.
Out on the desert He heard its cry—
Sick and helpless and ready to die.

But all thro' the mountains, thunder-riven,
And up from the rocky steep,
There rose a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own."

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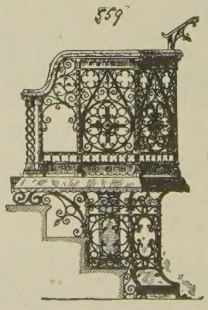

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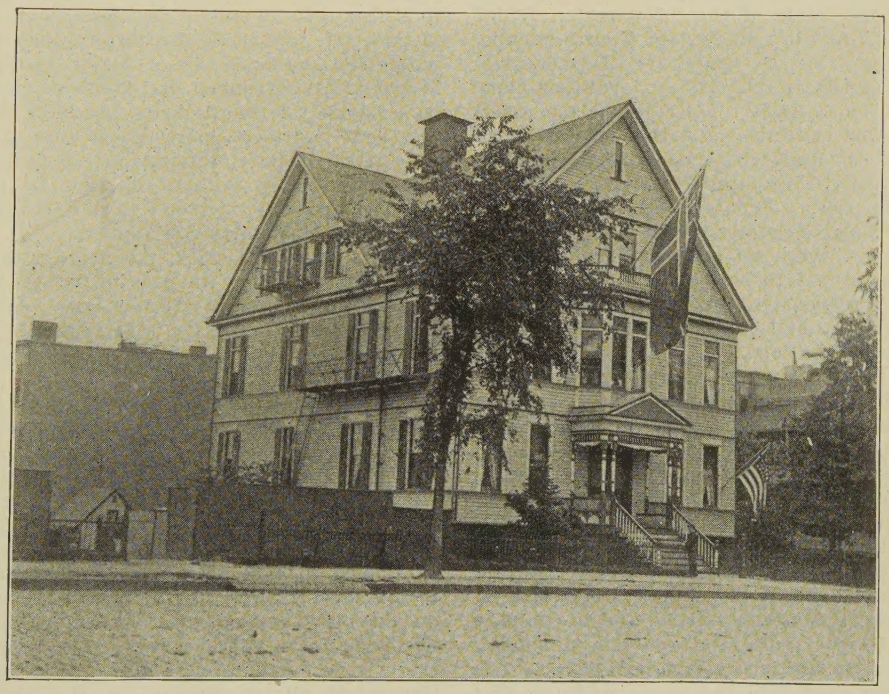
Of the Church—By the Church—For the Church

Luther League Review

Norwegian Lutheran Deaconesses' Home and Hospital

BOROUGH OF BROOKLYN, GREATER NEW YORK

AT the annual meeting of the Board of Managers of the above institution, held on January 30, 1900, the president, Capt. Carl Ullenaess, gave a brief history of the Norwegian Deaconesses' Home and Hospital substantially as follows:



It is now ten years since this building was first used as a Deaconesses' Home and Hospital. The little seed, sown in 1882, has grown up to a large tree, and the Lord has blessed the growth.

In 1882 Mrs. Anna Börs, the wife of the then Norwegian Consul-General in New York City, who pitied the many poor, sick and suffering among the Norwegians in New York City and Brooklyn, together with the Rev. Mr. Mortensen, the pastor of the Norwegian Seamen's Church in Brooklyn, requested Mr. G. Fedde to write to the Norwegian deaconess, Sister Elizabeth Fedde, in Norway, and ask her if she would come and take up the work of a deaconess here in this large metropolis. Mrs. Börs promised to give a yearly subscription herself of $150 to cover the first expenses. After serious and deep reflection she decided to accept the invitation. On April 9, 1883, she landed on American soil, and ten days later a meeting was called at

the residence of Rev. Mr. Hansteen, at 122 Second place, Brooklyn, where the Norwegian Deaconesses' work of Brooklyn was first inaugurated. In June of that year three small rooms were rented at No. 109 William street, next door to the Norwegian Seamen's Church, and in that church the work was begun on June 11, 1883.

After a year of hard work, under many trials and very few encouragements, the yearly report in April, 1884, showed a debt of $150. In the meantime a Ladies' Auxiliary Society had been formed in the course of the year, and with their assistance, Sister Elizabeth started the first fair for the benefit of the Deaconesses' Home, which, including a donation of $100 from an American friend, gave a surplus of $400. In this way the debt was paid.

The need of larger accommodations and a hospital of its own was soon felt, especially for the many sick Norwegians, as it was impossible to do all that was desired at the other hospitals. At a meeting held in February, 1885, it was decided to incorporate, under the name of the "Norwegian Relief Society," and to rent No. 441 Fourth avenue, Brooklyn, as a temporary Deaconesses' Home and Hospital. The removal took place on March 1, 1885. Here the deaconesses' work was continued and the hospital work started, at first with two probationers, besides Sister Elizabeth, who was elected Sister Superior. The hospital was not very large, only accommodating nine beds, of which two were set aside for free patients. It soon proved to be a blessed work, which gave a responsive echo of appreciation in many hearts and encouraged people to more generous donations.

The Ladies' Auxiliary Society, now consisting of 25 members, was working earnestly and faithfully, sewing and securing contributions, etc., and the work was blessed and increased year by year. The idea of getting a home and hospital of its own grew stronger and stronger, and collections from American as well as from Scandinavian friends, were received, resulting in the collection of several thousand dollars. Two lots were bought, the present building started, and in October, 1889, it was ready for occupancy. Being paid for excepting a mortgage of $8,000. The sisters moved into the home, and the first sick were received in December, 1889. Mrs. Börs had in the meantime received from an anonymous friend of the Norwegians the sum of $100,000, the interest of which was to be paid quarterly to some charitable Norwegian institution, and Mrs. Börs, who was president of the Board of Directors of the Deaconesses' Home and Hospital, and who always took a live interest in the work, decided that this great gift could not benefit the Norwegians more and assist them in any better way than by donating it to this institution. In this way the Deaconesses' Home and Hospital obtained a fixed yearly income, which was very beneficial to the work, and by which it is still benefited. Later the institution received a legacy of $4,000 by the will of the late Joseph Wild of Bay Ridge, and recently $5,000 by the will of Mr. Harry Christian, lately deceased.

At this time Dr. Henry C. Turner was appointed physician for the medical department, while Dr. Wackerhagen was elected head surgeon for the surgical department. He served, however, only a short time, after which the present surgeon, Dr. H. Beeckman Delatour, was elected as head surgeon. Of the four sisters, two of them, Sister Dorthea and Sister Karen, belonged to the Norwegian Deaconesses' Home of Christiania. They had only been lent to us for the occasion, as we were in want of sisters of our own. While Sister Elizabeth, who had gone to Minneapolis to start a Deaconesses' Home in that city, was away the hospital here was under the management of Sister Dorthea. It was at first arranged that five beds should be set aside for free patients, but later these free beds had to be increased so that about four-fifths of the total number of patients are now treated without charge. In 1890 the hospital was included in the Hospital Saturday and Sunday Association.

On November 15, 1892, the home was reincorporated under its present name, The Norwegian Lutheran Deaconesses' Home and Hospital, and during that year the first probationers were consecrated as deaconesses.

For ten years the Deaconesses' Home and Hospital has been in this building, which has already proved to be entirely too small. The demands have increased and must be met; but just as quickly as they have increased, the Lord has blessed the work, and made it possible to work more and more in new fields of labor. We have also been able to purchase a large site for a new hospital on the other side of the street. Including what has not as yet been paid on the legacies there is now a building fund of about $15,000, while all mortgages on the present building and lots have been paid.

The assets of the home can in all be valued at about $50,000, with no liabilities. How wonderful the little seed sown in 1882 has grown in these 17 years! How many thousands of suffering poor and sick have been relieved! And what a blessing the work has been also in a spiritual way,

The Luther League and Genuine Lutheran Churchliness*

By Rev. Elmer F. Krausb

THE term churchliness is defined as "devotion or adherence to the government, the order and the ritual of a church."

I. The subject takes it for granted that there is a genuine Lutheran churchliness as distinguished from that found in other churches.

This churchliness does not consist in adherence or devotion to the polity of the church, which forms its chief element in other communions. The Lutheran Church has justly been called "the Church of Theologians;" yet with all their learning and their painstaking research in Scripture as well as in the history of the Church, our profound theologians have never yet succeeded in finding Scriptural warrant for any one prescribed form of church polity. The Lutheran Church, in accord with Scripture, uses that form of polity best adapted to the times and the circumstances. From the standpoint of polity, then, we cannot assert that there is a distinct Evangelical Lutheran churchliness.

From the viewpoint of order and ritual, however, there is a distinctive churchliness among us. The Lutheran Church confesses that "to the true unity of the Church, it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments," and that it is not "necessary that human traditions, rites or ceremonies, instituted by men, should be everywhere alike." Thus, while not insisting upon a prescribed ritual as essential, she is yet distinctly liturgical and churchly.

Very early in the progress of the Reformation, Luther devoted his attention to the worship of the Church, and prepared a form of service for the use of the Evangelical congregations. This liturgical character has marked our Church to the present time. Muhlenberg gave this impress of churchliness to the churches he served and founded in this country. During the dark days of infidelity and Rationalism, which marked the close of the preceding century and the opening decades of the present, many of our churches, to their great detriment, allowed our treasures of churchly worship to fall into shameful neglect. However, a wholesome reaction has set in, and now every churchly Lutheran cherishes with honest pride our common service, based upon "the common consent of the pure Lutheran liturgies of the sixteenth century," and adopted by the three largest English speaking Lutheran bodies in America.

Here we have a Scriptural, practical, churchly order of service, based upon the liturgies of the ancient Church. No other formulary of worship in use can be compared with it. The Anglican Book of Common Prayer comes nearest to it, but falls far below it by its unliturgical mingling of Matins, Vespers and the Communion service in its order of Morning Prayer, by its interminable length and by its battological repetitions, especially of the Lord's Prayer in the Communion Service.

Not only in the order of service but also in the character of her music do we distinguish a genuine Evangelical Lutheran churchliness. I must dismiss this part of my subject with the observation that, owing to the influence of the Lutheran Church, the weak, vapid and insipid jingle of sound palmed off for Sunday school and church music, and, sad to say, still used to some extent by our young people's societies, is rapidly giving way to music in keeping with the sanctity of God's House.

Lutheran churchliness also manifests itself in church architecture, in the arrangement of the pews, the disposition and the relation of the chancel and its furniture and in the distinctive robe of its ministry.

No one attending a churchly Lutheran Church in a strange place need be in doubt whether he has dropped into a church or a theatre or concert hall.

II. This churchliness ought to be zealously promoted by every Lutheran.

This is in the first place simply a matter of church loyalty. In some quarters there is still considerable prejudice manifested against the use of churchly forms and appointments. This is a result of un-Lutheran training and of the forming of one's ideals according to the practices of those unchurchly Protestant denominations whose numbers and whose genius for persistent and blatant advertising has given them an influence in the popular mind far beyond what they merit. The Lutheran Church has but little to learn from other churches. She is the "Mother of Protestantism," and has been the teacher of churches from the beginning of her history. As is clearly shown by Dr. Jacobs in his book, "The Early Lutheran Movement in England," even the most arrogant and exclusive of the Reformed churches in a large measure owes all that is strictly

* Abstract of an address delivered before the Kittanning Central Luther League.

evangelical and churchly in her doctrine and usages to the influence of the Lutheran Church and her teachers. That so-called Lutheran who cranes his neck to look over the fence in order to learn and adopt the practices of the Reformed churches, is deserving of pity compounded with a liberal allowance of contempt.

In the next place the historical continuity and connection of our Church with the Apostolic Church is emphasized by an observance of genuine churchliness. This is a matter of no small importance. The Reformed Reformation was more of a revolution than a reformation. The Reformed reformers, as a German saying goes, threw out the baby with the water in which it was bathed. Like the coffin of Mohammed, the Reformed branch of the Protestant Church neither rests on earth nor is suspended from heaven. The cable which moored them to the Apostolic Church was severed by their zealous leaders. The Reformed Reformation was destructive and revolutionary; the Lutheran, constructive and conservative. It is true, some self styled churchmen in the Reformed branch of Protestantism shout themselves hoarse in their obstreperous adherence to the fiction of an apostolic succession and hug the pleasing delusion until they are red in the face; yet some of their profoundest scholars have not been able to convince themselves of the existence of historical evidence of an unbroken succession. It has always struck me that it demands a peculiar kind of mental intoxication and an intellectual and spiritual narrowness inconsistent with good sense before a person can accept an external actual succession reaching back to the Apostles.

There is an Apostolic succession of pure doctrine and practice. This the Lutheran Church possesses. She glories in it and by her churchly practices, as well as by her pure doctrines, she exhibits to the world the fact that she traces her origin not to the sixteenth century, but that she is "built upon the foundation of the Apostles, Jesus Christ Himself being the chief corner stone."

Evangelical Lutheran churchliness ought to be promoted as a mark of distinction, and to stimulate church consciousness. It is well known that a horrible monstrosity, or a shocking cripple, produces a deeper and more lasting impression upon the mind than scores of straight, perfectly formed persons. So those churches which emphasize some monstrosity of teaching, exhibit some exaggeration of distinctive polity or some razor edge narrowness in the mode of the administration of a sacrament, make more impression upon the popular mind than a church which is characterized by an evangelical broadness which cares only to declare the whole counsel of God, and presents to the world the refreshing liberality of recognizing only the essentials in polity and practice. The human mind is by nature bigoted and narrow, and can more easily appreciate and understand narrowness and bigotry in matters ecclesiastical than evangelical freedom and liberality. I am not pleading to narrow down our church to the capacity of the popular mind nor to elevate "human traditions, rites or ceremonies" to essentials; but simply to emphasize in a legitimate way our distinctive churchly practices so that our people will not feel at home in a church where these observances are lacking. This would stop a leak through which we have lost thousands of our people in the past.

III. This distinctive Lutheran churchliness can, and ought to be, largely promoted by our young people. The future of the Church depends upon them. Upon the young, then, in our Luther Leagues and other young people's societies must we largely depend for the formation of a taste for genuine Lutheran churchliness.

They must be taught to abhor the one-sidedness of worship as exhibited on one hand by the Roman Catholic Church and on the other by the churches of the reformed branch of Protestantism. They must be clearly taught that in a true service God gives and communicates through word and sacrament as well as man brings his sacrifice of prayer, praise and thanksgiving.

Ideas of genuine churchliness must be instilled into the minds of the young not only by the pastor from the pulpit and in the catechetical class, but also by periodical study and discussion in the meetings of the Luther League.

This churchliness is also promoted by conducting the devotional services of the League in a reverent and churchly manner. Many regard these services simply in the light of a performance and sing the hymns merely for their pleasing jingle, without any thought of the sentiment. In the preparation of this address I wrote out what I conceived to be a churchly and proper order of service for the devotional meetings of the League. Yesterday noon a copy of the Luther League Hymnal was placed in my hands for the first time. With considerable interest I turned to the prescribed order of service, and to my gratification found it to be in every essential respect the same as that I had prepared to suggest on this occasion. Let me incidentally say that I have since looked through the Luther League Hymnal from cover to cover, and take pleasure to recommend it in

this public manner. The music is of a high order and worthy of being used in the services of any church. Would that all of our Luther Leagues could be moved to introduce it! It would serve in no small way to inculcate true churchliness and a taste for sound churchly music.

By thus introducing and cherishing genuine Lutheran churchliness in our teaching and by our practice, with special reference to the young, the pure preaching of the Word will be enhanced by a Scriptural service on the lips of the people, a genuine love for the Church will be stimulated, and as we learn to worship God "decently and in order" here below, we shall not feel like strangers when the pearly gates have opened for us, our feet press the golden streets and we shall join in the worship of the holy angels and the redeemed around the throne of God.

Working for Pay

By William Benbow, Reading, Pa.

"I'M not paid for doin' that kind o' work," was the answer a lad gave his fellow worker in an industrial establishment when asked to do a special errand. There is the mercenary *quid pro quo* spirit that makes railroad presidents and other financial magnates complain that it is impossible to find men to fill the higher positions constantly opening in their business. It sometimes creeps insidiously into the home life. What a cheerless, boarding house atmosphere a home has when the members of a family get querulous about their share of household work. Every day brings some special task that does not seem to belong to any one in particular. Who will do it?

Sad to say, this same attitude is at the root of much unfruitfulness in congregational life. Did you ever hear of a pastor that had too many assistants to help him in his parochial activities? Has he too many volunteers—like Hobson, when he asked for a detail to help him in his perilous undertaking? There is not a Sunday school anywhere that does not need more helpers. Everywhere there is a cry for more laborers. Surely we of the laity are shirking something when such a state of affairs exists. We Lutherans know that every individual believer is a priest before God. And we dare not do as we please in our priest service. It is dangerous. Some of the priests in the Old Testament thought they could do as they pleased, and their terrible fate and example is recorded for our "correction and reproof."

There is a deal of work in the congregation that belongs to us priests in the pew just as much as it does to the pastor. And our pastor is not paid for doing our work. Probably the lost sheep would never have been lost if some of the nearest of the ninety-nine had not been so intent upon their own little tuft of pasture and had not forgotten to keep in touch with the straggler at the edge of the flock. Perhaps a bleat of satisfaction would have brought him to "taste and see the sweeter pasture within the run."

Here is a member disgruntled about something. Your pastor does not know it, but you do. Some of your priestly unction might reduce the friction.

There is Mrs. A., a poor, zealous and sensitive woman, who feels deeply offended by a thoughtless remark of Mrs. B., a rich and zealous member of the Missionary Society. Do not let the gap widen. Fill the breach yourself. In that way three persons will learn something worth knowing.

Living a few doors from you is a young boy, who still comes to your Sunday school, but he is evidently drifting away little by little. His teacher and the pastor live a good distance off. Who ought to respond to the opportunity?

These things we ought not to leave undone. But how about the weightier matters of the law, the searching of the Scriptures, the study of the Word? Is our pastor paid for doing that for us, too? In Ps. cxix David prayed nine times that God would quicken him according to His word, precepts and law.

As to our pay—well, our salary as priest is certainly a fat one. Especially when we recall that we are emancipated slaves; bought with a price. And then remember we can get all we need "without money and without price."

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Influence

I dropped a pebble in the stream,
It sunk forever from my sight;
A moment in the sun's warm beam
A diamond sparkled pure and bright
Reflecting far its radiant light.
A circle, small indeed at first,
Widened, e'en mid the tempest's roar,
Until at last it faintly burst
And vanished on the farther shore.

A frown, a scowl, an angry glance.
A hasty or unguarded word,
A formal bow, a look askance—
These, quicker than a swift-winged bird,
Pierce to the heart like two-edged sword.
Spreading the baleful influence wide,
They cast a mirksome shade and gloom
Across life's rough and troubled tide,
And reach unto the silent tomb.

A word, a look of sympathy,
A penny generously bestowed,
A simple act of courtesy,
A kindly influence shed abroad,
And from the soul lift many a load.
These angel-deeds, grand and sublime,
Like ripples on the restless sea,
Sweep o'er the fretful stream of time
And reach unto eternity.

—*Paul Clayton.*

The Peril of Young Men

The great peril of young men is that they will not be banded together. They are separate, isolate, standing alone. I knew a young man who had his office as a dentist near where my church is. About eight years ago he went on a summer tour over the Alps. They came to one of the most dangerous passes, and the guide said: "Now you must all be strapped together." So he harnessed them all to a rope, and guides went on before, and guides came after. The guide said: "Now this is very dangerous; let every man see to it that he does his best." This young man did not like to be harnessed up in that way, so he slipped out of the strap, and three minutes after he did it his feet slipped, and he went down 300 feet, and was dashed to pieces in a moment. That is just the peril of the young men in the city. At their homes they are banded together in the home, and restrained by the influence of father and mother, sister and pastor. They slip this yoke and form no other ties, and they are very apt to go down.

A young man came to Boston. I had a letter from his father asking me to look after his son. I found him. He said, "I have always been tied up at home, and I am going to enjoy my liberty." That was ten years ago. The last time I knew him he was a drunkard. He had his liberty, but he had found a greater bondage, and was crying out, "Oh, if I could only break these fetters!"—*Selected.*

For Church Goers

In an uptown church in New York, the writer found the following "Hints for Church Attendants" printed on slips scattered among the pews:

"1. Prepare for divine service in your closet, not at your toilet.

"2. Be early at church, and occupy the moments before service with meditation and prayer.

"3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man.

"4. Pray before, during, and after the service for the minister and your fellow-worshipers.

"5. In God's house all should be 'kindly affectioned one to another with brotherly love, in honor preferring one another.' Welcome strangers into your pews; but let all be done reverently, and for the glory of God.

"6. Give according to your means. If you spend money for dress and luxuries, do not stint your offerings for God's house. Always begin to economize with self first, and with God last.

"7. Carry your religion into your daily life."—*Exchange.*

"Change Here!"

"Passengers for —— will change cars here," has a familiar sound in the traveler's ears. The call may frequently be heard along the railway of life. Few heed the long list of stations. Scenic attractions and physical advantages count for most in the minds of many. Change is as sure and necessary as life itself. The impossibility of being to-morrow just what we are to-day should spur to high resolve and unrelaxing endeavor. Passengers pass and repass every moment; every moment trains pull in and out. The names on the time tables seem to bear a peculiar progressive relation to one another. Whither does your route lead? Are you satisfied with the prospect? When did you change and why?—*Baptist Union.*

Prayer

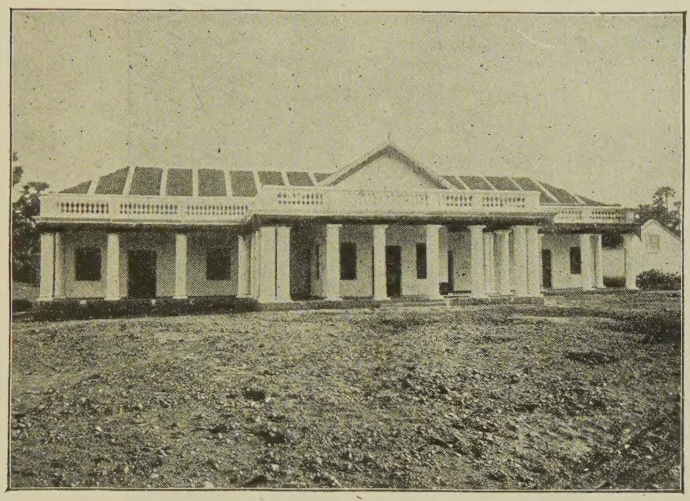
Grant me, O Lord, the loving grace,
Whatever be my work or place,
That, thinking not myself my own,
I ever wholly Thine be known;

And so to live before Thy face,
In humble home or larger space,
That all my daily life shall be
A living sacrifice to Thee.

Christian Girls' Boarding School

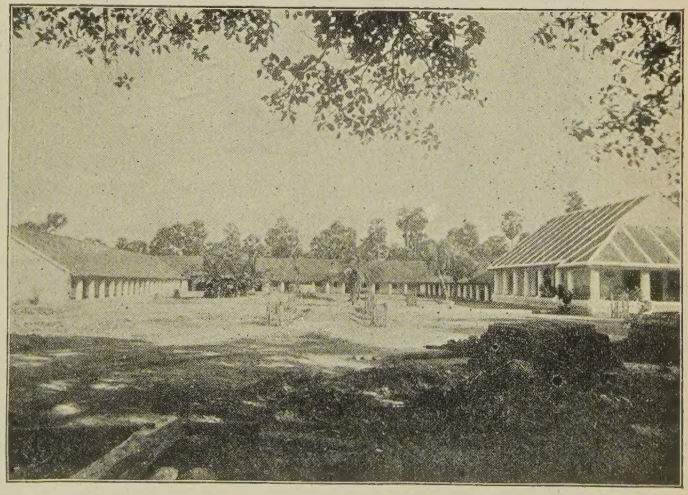
AT RAJAHMUNDRY, INDIA

THERE is little or nothing found in the mission's records, says Miss Agnes I. Schade, a missionary of the General Council in the *Lutheran*, a few months ago, with reference to the origin of this school.



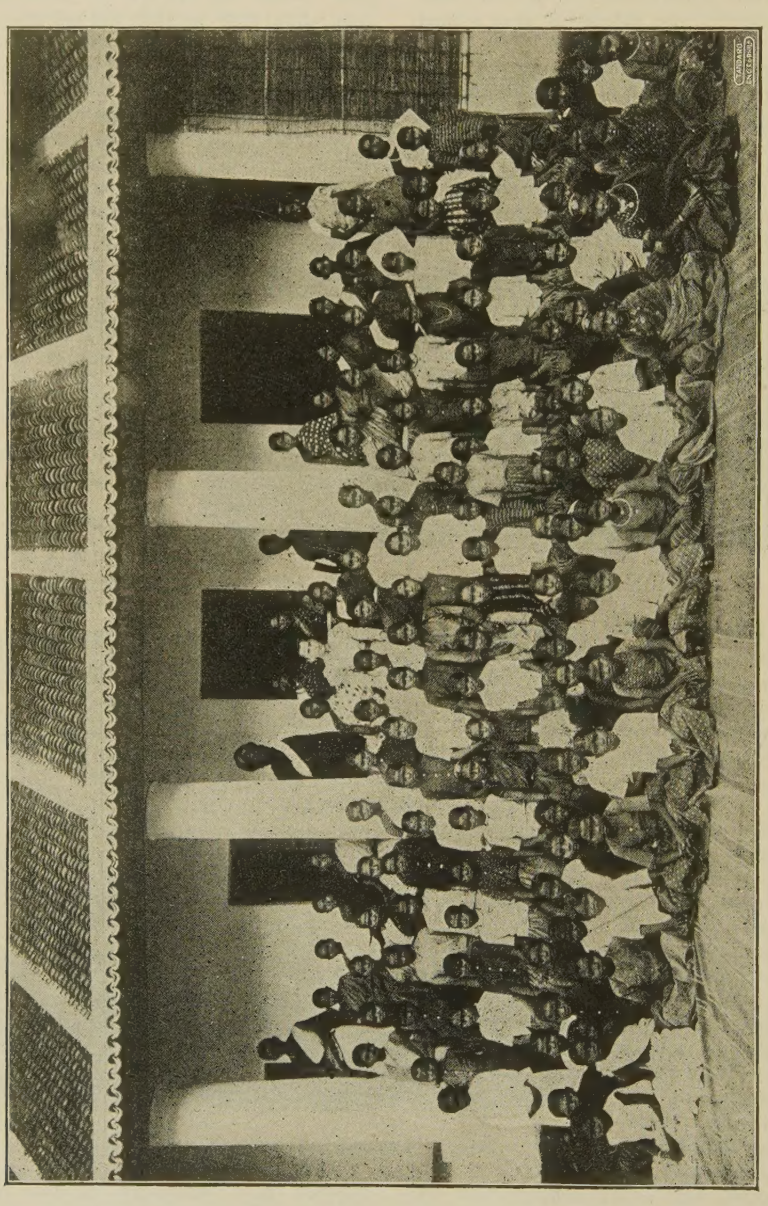
GIRLS' NEW SCHOOL BUILDING.

A few statements in reports and private letters only are available and not generally such as to be of much use in writing the early history of the school. The beginning seems to have been made in 1880 when the following statement was recorded: "A beginning has been made with a separate girls' school at Rajahmundry and it is hoped that soon arrangements will be made for a fuller education for them. Two have been supported by the Ladies' Sewing Society of St. Mark's Church, Philadelphia; their names are Hanama and Maria." In 1881-82 a house was under construction for the girls. The number in the school at that time was 24, of whom eight were supported by friends at home. It remained a separate school for some time, very likely until Rev. Wm. Groenning came, when it was combined with the Boys' School, now known as our Seminary, and remained so until early in 1895, when it was for various reasons thought wise to separate them again and place the girls under the control of the Zenana Sisters. Previous to this the education of the girls had been considered rather as secondary matter, but with this new change the school was started on quite different plans and with a more definite object in view. As no mission building was available, a private dwelling which was thought would answer the purpose at least for a few years, was rented. The school was opened with 57 pupils, 29 of whom were boarders. Numerous difficulties were experienced in this new undertaking, but the work was also richly blessed in every respect. When the number of children and classes increased, and inasmuch as the outlay for house rent was considerable, it was thought desirable to procure a mission building for this school. Accordingly in July, 1896, application was made for a site just on the outskirts of town, a very suitable locality for a girls' boarding school. It was, in fact, the



NEW DORMITORY AND OTHER MISSION BUILDINGS.

only one available. In December of the same year, Government granted the site on payment for the trees, which amounted to Rs. 458-8-0, or about $163. The site contains almost 4 acres, and covered with the 209 palmyra and date palms and considerable underbrush, it presented quite a forest-like appearance. In January, 1897, the matter was discussed at a special Council meeting, and the proceedings forwarded to the Home Board, which, in January, 1898, gave permission to erect the buildings. Work was at once begun and vigorously pushed on. Early in March the foundations of the dormitory were dug, the corner stone laid April 22, and although not quite completed, was dedicated October 31, and occupied by the boarders, who then numbered 71. The dormitory has accommodations for 120 girls and several teachers, and contains, besides the sleeping rooms, a prayer room, a sick room, kitchen, store rooms, a rice pounding place, etc. The two end rooms are for the accommodation of the Zenana sister in charge. The estimate



LUTHERAN MISSION SCHOOL GIRLS AND TEACHERS.

for this building was Rs. 8,100, or $2,700, which amount has been forwarded by our board.

The school building was not begun quite so soon, as the sanction of the Government Building Grant had first to be obtained. The corner stone was laid August 13, 1898, but the work being retarded by the rains, we were not able to occupy it until the opening of the present session, June 19, 1899. The estimate for the school building was Rs. 5,700, or $1,900. Of this amount, Government has sanctioned one-third, and it will, in course of time, be paid by it.

We take pleasure in presenting views of these buildings, new additions to the mission's property, desiring that the friends of the work may see and rejoice over the great blessings which have been received at the hand of our loving heavenly Father. The prayers of all the mission's friends are solicited in the hope and trust that many, many girls will pass out from this school to become bright and shining lights within the ever increasing number of Christian homes that are springing up in every part of this dark heathen land. A daily prayer for the hundred Christian girls now gathered in the school, and for the teachers and helpers, will assure of the continuous mercies and blessings of Him in whose name the work was undertaken and has been done.

The Junior League

By Miss Anna Bell, Mansfield, O.

WE, as Lutherans, have been accustomed all our lives to extol the name of Martin Luther, to look upon him, and indeed he is, as the hero of Protestantism. But while we seek to give honor to Luther we forget, in a measure, the great aid given him by that studious, cautious, pious and moderate man, Philip Melanchthon.

All honor to the heroic man of action and no less honor to the patient man of thought whose thinking makes great actions fruitful in great results.

As we admire and greet Luther, the great founder of our Church, and almost lose sight of his patient and faithful friend, Melanchthon, so we, the Luther League, are admired and complimented by our friends for what we have done and are doing for our Church to-day, and they and we are losing sight of a mighty power for the League and the Church. The Junior Luther League, from which in the future we must draw our most valuable members.

Twelve years ago the Luther League movement was started by a few loyal, brave hearted Lutherans; the work has taken much praying, much talking, much writing, much persuading. Why? Why should our people hesitate to identify themselves as true Lutherans? Why should they be coaxed to be loyal to this grandest, noblest Church? Simply because they do not know her—because in their childhood they have not been properly trained in the faith and doctrine of our Church nor taught that lesson of love and loyalty which characterizes every true Lutheran.

The demand for an educated laity is constantly increasing, and this Christian education is one of the most important subjects of discussion in our Church to-day. This training may be so admirably started in the Junior League and carried on in the Luther League.

The Junior Luther League has never had a separate existence or organization apart from the Luther League proper.

It has always been considered simply an adjunct or department of the work of the League, but we hope the time may come when it shall be an independent organization and that this very important work shall receive the attention it deserves from our people.

The chief aim of the Junior League is to train the young for good and faithful membership in the Church and the League.

When the Juniors have been instructed in the catechism and taught the fundamental principles of the Lutheran Church so that they are considered eligible to membership in the Church, they should also be ready to join the Luther League as active members and at their confirmation should transfer their names to the League roll.

When our Lord was here upon earth did He not gather the children around Him to teach and bless them? Think you He did not see among them the future teachers and preachers of His word?

When our own Luther wrote the smaller catechism purposely for the children, he showed us by his example that our Lutheran children must be educated in the doctrine of our Church in order that the faith for which he so boldly stood shall not be lost to the world.

Why not have a Junior Luther League in connection with every Luther League?

It is so easy to arouse the enthusiasm of

the children; it is so easy to awaken in their hearts a love for their God and their Church before the cares and pleasures of the world are planted there; they are so ready to believe what the pastor or teacher may tell them.

There are junior organizations in many of our churches, and they are doing good work, but there are very few who have identified themselves as Junior Luther Leagues.

Notably among the Leagues is the Junior League of St. Jacob's of Miamisburg, Ohio. Here 140 boys and girls are banded together in the cause of the Master. They are proud of the name they bear, which proclaims their loyalty to our great Church. Under the direction of their efficient superintendent they are engaged in memorizing the Psalms, the Lord's Prayer, the commandments, the creed and are taking up character study of the great men and women of the Bible. These Juniors have recently presented some fine church books for pulpit use to their own church, and have raised a considerable sum for missions in India. Fifteen members of this Junior League were lately confirmed.

In 10 or 15 years the members of this Junior League will be the active members of this Church, and what members they will be!

It is with modesty that we mention the Junior League of St. Luke's, at Mansfield.

This League has 74 members; 24 of them were confirmed Palm Sunday.

These Juniors are under the supervision of the pastor and his wife; during the winter months a part of the hour was taken by the pastor for catechetical instruction, and the remainder for such exercises as were deemed appropriate. They have their own officers, who feel the dignity and responsibility of their positions. During the summer the Juniors meet once a month, but in the autumn will again take up their regular work every Sabbath.

This system seems to us a very good one; our Juniors come gladly to this instruction, which will be so important to them in their future lives; they come not because they are sent by their parents, but because they *love* to come; they feel that in belonging to this Junior League they are already a part of the Church.

The Junior Luther League has already a substantial beginning in Ohio; it remains with the active Lutherans of the State whether it will stand or fall.

The Juniors cannot yet exist alone; they must be aided by the experience of the Luther League.

Let us as members of the Luther League invest some of our time and experience in this enterprise and we surely will find the investment a profitable one; that the dividends will be large and frequent.

For a Summer Outing

The Rocky Mountain regions, reached via the Union Pacific, provide lavishly for the health of the invalid and the pleasure of the tourist. Amid these rugged steeps are to by found some of the most charming and restful spots on earth. Fairy lakes, nestled amid sunny peaks, and climate that cheers and exhilarates. The summer excursion rates put in effect by the Union Pacific enable you to reach these favored localities without unnecessary expenditure of time or money.

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All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

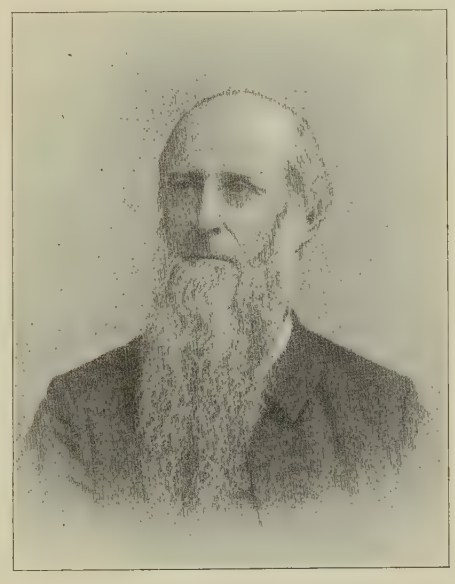
Have them all put in your S. S. Library.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author 1842 Reta Street, Chicago, Illinois.

Rev. Matthias Sheeleigh, D.D.

ON July 15 occurred the death of Dr. Matthais Sheeleigh at his home at Fort Washington, Pa. Dr. Sheeleigh was the editor of the *Lutheran Sunday School Herald* from its inception in 1860, also of the "Lutheran Almanac and Year Book" since 1871, and an occasional contributor to the LUTHER LEAGUE REVIEW.

He was of German descent, his ancestors being among the Palatinate refugees who landed in Philadelphia in 1732 and settled on the Perkiomen Creek, then in Philadelphia County, but afterward separated from it, and made part of Montgomery County. His early years were divided between school, clerking in a store and post office, and teaching. The love of knowledge, however, which characterized all his later life, was strong even in his early years, and impelled him to seek an education. He studied at West Chester, afterward graduating from Pennsylvania College and the Theological Seminary at Gettysburg. He entered the ministry in 1852.



He served churches at Valatie, N. Y.; five years; Minersville, Pa., two years; Stewartsville, N. J., five years, and then continuously the Whitemarsh and Upper Dublin Lutheran churches. The pulpit of the former he resigned several years ago, after an active and faithful pastorate, during which time he received into that church upward of 300 members. The pulpit of Upper Dublin he resigned in June, 1898, after a pastorate of 29 years, and retired from active preaching at the age of 77 and having served in the ministry 46 years.

The life of Dr. Sheeleigh has been one of great and continuous labor in the field of his chosen calling. Besides his faithful labors as pastor he has been called by the Church to many positions of trust and honor. Three times he was elected secretary of the General Synod, and for over a quarter of a century he has been a member of the Lutheran Board of Publication, two years of which time as president, during 12 years corresponding secretary, and a number of years as reader and reviser of works offered for publication; also editor of the publications mentioned above. For the last 34 years he has been a director in the theological seminary at Gettysburg, and for one term president of the board. Besides these arduous duties he has found time to continue his literary pursuits in other fields, and has issued volumes of his own and translated a book from the German. He is the author of a thousand poems, among them being hymns, some of which have found their way into the recognized hymnals of the day. He was an enthusiastic student of local history, and was an authority on that subject, taking a deep interest in the Montgomery County Historical Society. In the work of the Luther League he took a great interest, and, although unable to take an active part in the movement, he gave it his hearty support, and encouraged it with letters and writings.

The funeral was held on July 19, the services at his home being conducted by his pastor, Rev. Frederick J. Baum. Prayer was offered by the former pastor, Rev. L. B. Hafer. The services at Whitemarsh Church were in charge of Rev. J. E. Dietterich, the addresses being delivered by Drs. W. M. Baum and L. E. Albert. The interment was made in family lot, Whitemarsh Cemetery.

The greatest duty is that nearest at hand; often the simplest is overlooked whilst we are hunting for a greater.

> "We need not bid, for cloistered cell,
> Our neighbor and our work farewell,
> Nor strive to wind ourselves too high
> For sinful man beneath the sky:
>
> "The trivial round, the common task,
> Would furnish all we ought to ask,—
> Room to deny ourselves, a road
> To bring us daily nearer God."

Alabama's State Capitol

State Capi ol Series. No. 10

Engraving kindly loaned by the Washington (D. C) *Evening Star*

THE State capitol of Alabama at Montgomery is located in a square of about 3 acres, which was presented to the State for that purpose by the late Mr. Dexter, a prominent and public minded citizen. The first building was erected in 1851-1853, and was soon afterward burned. It was rebuilt in 1856 at a cost of $100,000. The material is of brick covered with stucco and is surmounted by a square tower, with a clock tower at the front, which is more useful than it is ornamental. This building is quite historic, Jefferson Davis having taken the oath as President of the Southern Confederacy from its portico in January, 1861; the convention passing the ordinance of secession met here, and from January until June, 1861, this was the capitol of the Confederacy, with the Confederate Congress meeting in its chambers. The building has had a number of additions made to it to meet the increased official business of the State. The picture is furnished by Col. Jay F. Durham, managing editor of the Birmingham *Age-Herald.*

STATE CAPITOL OF ALABAMA.

Timely Advice

To the young and the inactive the following is excellent advice: "Do not spend your precious time in wishing, and watching, and waiting for something to turn up. If you do, you may wish, and watch, and wait forever. Things don't turn up of themselves; you must turn them up. You can do it if you will, but you must first put forth the effort. Idleness and indifference never accomplish anything. It takes energy and push to make headway in the world; and an active, energetic, persevering man is sure to succeed. If he cannot do one thing, he will do something else. If he cannot succeed in one direction, he will in some other. He will do something. He will not waste his time in idleness. There is no lack of work, no lack of opportunities. Do what comes to your hand, and do it well. True progress is from the less to the greater. You must begin low if you would build high. Work is ordinarily the measure of success. Quit resolving and re-resolving, and go and do something."—*Lutheran Observer.*

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Sept. 2. Twelfth week after Trinity.

Rehoboam

(2 Chron. X: 6-19.)

Themes for Papers.—"The Revolt and Its Cause."—"Rehoboam, His Training and Character."—"The Results of the Division of the Kingdom."

Lessons for Our Own Lives: 1. *It is a good thing to take counsel of others in our times of perplexity.* Rehoboam's first act seemed to show a wise spirit. True, the reasonableness of the people's request might have been answered without hesitation or seeking of advice. But it was only fair that the new King should investigate and confer with his counselors. The old men were the right ones to consult. "Old men for counsel." But R. was evidently like the men we know. He wanted to be advised to do what he was already purposed to do. The advice of the wise elders did not suit him. So he got advice that did suit him. The consequences were very distressing. Let us not hesitate to seek for good advice. Let us ask for it before we have decided what to do. Let us obtain it from the wisest sources available. Let us weigh it honestly and carefully. Let us not decide without having asked counsel of God. And then our lives will not be failures.

2. *Happy the man who can follow his father's example with profit.* R.'s course may have seemed filial, but he had the great misfortune of a father whose actions could not be followed without dishonor and sin. His heritage was a heavy one. The influences from the court which his father had corrupted had not fitted him for wise, firm, beneficent rule. The example which his father had set, or his throne, was not one fitly to be imitated. The result could only have been different if R. had possessed richly the grace of God, ruling within him, and giving him a pure ideal for his rule over God's people. How thankful we should be if to intensify the lives our fathers have lived would be only to live the Christian life with still more of earnestness and zeal. The most royal life is that which is must fully controlled by the King of Kings.

Sept. 9. Thirteenth week after Trinity.

Jehoshaphat

(I Kings XX: 41-50. 2 Chron. XX: 5-19.)

Themes for Papers.—"Jehoshaphat and His Reign."—"Education and Religion."—"Jehoshaphat's Mistakes."—"Practical Points."

Lessons for Our Own Lives: 1. *Study Jehoshaphat's prayer.* Notice that he offered it "in the house of the Lord." Not that he did not understand that God hears a true cry no matter where the petitioner may be, but that on this important occasion, public and solemn, he felt and desired to emphasize the appropriateness of prayer, worship in the temple. Truly devout men, men of secret prayer, in the home, in the forest and field, everywhere and anywhere, are not those who despise and neglect the common prayer and praise in the Church, with the congregation. Jehoshaphat begins with adoration. He stops to remember whom He addresses, to adore the God he approaches. So we are taught to pray, "Our Father, who art in Heaven." To understand who God is and what He has done furnishes the surest basis for believing prayer. Then he pleads by the reminder of past mercies. God has already driven out the enemies of his people. So the Psalmist, "Thou hast been my help, leave me not, neither forsake me, O God of my salvation." Here is another ground of appeal and refreshment of hope. He recalls the spirit of devotion and of trust which is embodied in the house in which he stands, and presents this as a tender plea before the Lord. And now he presents the present condition, the danger in which they stand, the helplessness, in human view, of his people and in touching phrase describes their absolute dependence upon God. "Our eyes are upon thee." His faith suggests no method of defense, no way in which God shall answer, but leaves it all in His hands. It is a prayer full of earnestness, free from any self-trust, rich in simple faith in the power and love of God. Do we pray like this?

2. *Learn faith from Jehoshaphat.* The sequel to the story is most interesting. God speaks to them through a prophet. The message was satisfying. "Ye shall not need to fight in this battle, stand ye still and see the salvation of the Lord." And the next morning Jehoshaphat and his people went out to meet the enemy, and as they went, before they had even seen their foes, they sang praises, pæans of victory. This was faith. So to trust God's simple Word as to thank Him for the deliverance while yet the foe was approaching, and before the battle had begun. Why not? What is surer than a Word of God? Why should we, having His promise, not rejoice in the assured triumph? No strength nor subtlety of Satan can prevent His Word from fulfillment. Yet have

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 876, New York, N. Y.

we such a faith as this ? Let us learn this lesson from the ancient King !

Sept. 16. Fourteenth week after Trinity.

Jezebel

Themes for Papers.—" The Story of a Wicked Woman's Life."—" The Influence of Jezebel."—" The Historical Parallels " (noted in the topic.)—" The Lessons of the Scripture Passages."—" Practical Points."

Lessons for Our Own Lives: 1. *Restrain unreasonable desires.* Strange that with all Ahab possessed he could not be happy unless Naboth be dispossessed of his little home. But selfishness knows no measure, and no reason. A strong, self-possessed soul would have given up its desire as soon as the poor man had expressed his noble sense of the dignity of his possession of his inheritance. A true man would have said, " I can be happy without it." But Ahab sulks like a fretful child for another's toy. Like Haman, " all this availed him nothing," so long as he had one wild longing yet unsatisfied. As for us let us learn the lesson that contentment consists " not in bringing our circumstances up to our desires, but our desires down to our circumstances." As children of God, what is good for us our Father will provide. What He does not send we are well able to do without.

2. *Deal justly with those weaker than yourself.* Naboth's poverty and helplessness would make the strongest appeal to a man of kingly nature. Perhaps even Ahab would not have consented to Jezebel's infamous plan. That you are strong makes the obligation imperative that you use your strength nobly. The old Knight-errant using his power to defend the weak and oppressed was in so far acting as a Christian. Our might should be our neighbor's shield.

3. *God avenges the poor if Kings do not.* Before him men are equal, only the more helpless appealing the more strongly. And if Ahab gain Naboth's vineyard, he must answer for it before the throne of the King of Kings. Let us trust to Him to right our wrongs. Let us have faith in Him that all injustices shall, in good time, be avenged. And let us be His fellow workers in His spirit, with His aid seeking as we can to make righteousness, peace and unselfish love lighten the places of our pligrimage !

Sept. 23. Fifteenth week after Trinity.

Elijah

(I Kings XVIII: 20-46)

Themes for Papers.—" The Prophetic Office." —" Elijah, His Character and Work."—" The Scene on Mt. Carmel."—" Historical Parallels."—" Practical Points."

Lessons for Our Own Lives: 1. *Are we halting between two opinions ?* That was the actual condition in those days. The influence of the royal family had done much for the service of Baal, the influence of superstition had perhaps done equally as much, the lower plane of Baal's requirements attracted also in great measure. The result was that many really, if not with deep sincerity, halted between two opinions. When the power of Jehovah and the powerlessness of Baal were so strikingly shown the multitudes " halted " no longer. " Jehovah, he is the God." It was a convincing demonstration. Not more convincing than the power of our God as shown in the history of His Church, of His Word, in the miracles of modern missions, in the conversion of abandoned souls. Why do *you* halt between the Lord and the Baal of to-day ? Test the modern idols, do they answer by fire, as the Lord has answered, and even now answers, with the fire of the Holy Ghost ?

2. " *If the Lord be God, follow Him.*" The difficulty with us is not a halting between two *opinions.* You have no doubt in your mind as to the worthiness of God to be worshiped and served. You have accepted the claims of Christ. To a brave, single hearted soul like Elijah, that is enough. If Jehovah is God, then, of course, every sincere soul will serve Him. And so this old hero-prophet did, and expected that all others would. Are men not ashamed in their inmost hearts to hear his challenge, " Is the Lord God ?" " Yes," you answer; " I do not deny, do not doubt it." " Then serve Him," is the inevitable argument of the prophet. But to this comes, so often, no reply. That is not manly, not honest, not worthy of you. Especially ought this clarion cry from Carmel come into the hearts of those who have confessed their faith in the Father, and in Christ, His Son, by the Holy Spirit's guidance, and who, nevertheless, stand idle while the battle rages, and service is needed ! Will you hear and obey ?

Sept. 30. Sixteenth week after Trinity.

Elisha

(II Kings II: 9-15; IV 32-37.)

Themes for Papers.—" The Story of Elisha." —The " Features of Elisha's Greatness."—" Contrast Between Elisha and Elijah."—" Practical Points."

Lessons for Our Own Lives: 1. *It is good to desire the best things.* Elisha had no small desire. He wanted a double portion of the spirit of the greatest prophet of his time. He had spiritual aspirations, and he aspired to the greatest things. It is a well warranted " Open thy mouth wide, and I

will fill it." We dishonor our Benefactor in expecting only little things, and in living a small life. Paul always was dissatisfied, both with his own attainments and with those of his spiritual children. For himself the word was, "I press on," and for them again and again, "that ye *abound*, more and more. A missionary sermon that has never been forgotten had these two divisions, "Attempt great things for God, expect great things from God." Are you looking upward like Elisha? If some mantle falls, will you be ready to pick it up?

2. *God's work goes on through the Elishas who arise as the Elijahs depart.* In your Synod, in your congregation, in your home, chariots are continually coming to take away the wearied Elijahs whose work is done. The generation that has pushed the lines of the Kingdom a little forward is passing. Who is ready to fill up the thinning ranks? Has it impressed our Leaguers as it ought that the Church must look to them for its work and leadership very soon. Are they imbued with the spirit of the fathers, with the earnestness, the piety, the love for Christ and for His pure faith that characterized those to whom we owe our spiritual life, and the position, and possessions of our Church? Oh! let us pray that Elishas may be numerous, and let us be ambitious to have some mantle fall on us. The spirit that characterized this great prophet will win victories to-day. And the call is loud and long!

How a Hymn was Written

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, toward it, and, with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*Augsburg Teacher.*

Book Review

NATURE'S MIRACLES: ENERGY AND VIBRATION: ENERGY, SOUND, HEAT, LIGHT, EXPLOSIVES. By Elisha Gray, Ph.D., LL.D. New York: Fords, Howard & Hulbert. Pp. 243. 60 cents net.

This is the second of Professor Gray's popular science primers. The first dealt with Earth, Air and Water. The one still to appear will treat of Electricity and Magnetism. The results of scientific study popularly, interestingly stated by one entitled to speak, as is here the case, will attract attention. The proper understanding of such things as Thunder, Echo, Music, Geysers, Meteors, Color, Mirage, Explosives is certainly desirable; explanations are given in this book.

Pamphlets Received

—Annual catalogue of the Educational Institutions of the Evangelical Lutheran Synod of Ohio, and other States. These include the Capital University of Columbus, Ohio; Teachers' Seminary, Woodville, Ohio, and German Luther Seminary, St. Paul, Minn.

—Catalogue of North Carolina College, Mt. Pleasant, N. C., Rev. W. A. Lutz, A.M., president. This is the only male school owned and fostered by the North Carolina Synod.

—Report of the German Evangelical Lutheran Orphans' Home at Addison, Ill.

An Ideal Climate

The first white man to set foot on Utah soil, Father Silvestre Velez de Escalante, who reached the Great Salt Lake on the 23d day of September, 1776, wrote in his diary: "Here the climate is so delicious, the air so balmy, that it is a pleasure to breathe by day and by night." The climate of Utah is one of the richest endowments of nature. On the shores of the Great Salt Lake especially—and for 50 miles therefrom in every direction—the climate of climates is found. To enable persons to participate in these scenic and climatic attractions and to reach the famous health, bathing and pleasure resorts of Utah, the Union Pacific has made a rate to Ogden and Salt Lake City of one fare for the round trip, plus $2, from Missouri River, to be in effect August 2, 7-21. Return limit October 31, 1900.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Editorial

Christian citizenship means, or ought to mean, being a Christian first, and a citizen afterwards.

Kill your church by staying away from its services on the slightest pretext, says the *Lutheran Era*, by refusing to do your duty, either as an officer or member; by objecting to everything you did not suggest; by subscribing for church work, but never paying; by criticising the motives of your pastor and all who are active in the work and faithful to the services. If you can't run everything to your own notion, kill it if you can, and thus you kill your church.

It has been said that it is simply the want of an inspiring idea or a worthy cause that has made so many people, especially the young people of our churches, idle loiterers on the world's highway. This cannot be justly applied to the loiterers among the young people of our own Lutheran Church, for in her glorious history and mighty achievements they have the one, and in the present magnificent opportunities and promising future they have the other. Our young people do not want for either an inspiring idea or a worthy cause. Both are within their reach. But what is next most needed is a spirit of true consecration upon the altar of our Church; an indomitable energy exercised in her behalf; an unswerving zeal for her welfare, and strict fidelity to her superior Faith. To our young people we would say, Awake! Be up and doing. Rise to a true conception of your high prerogatives. Lend the Church the benefit of your youthful vitality, your cheerfulness, your burning enthusiasm, and thus help weave out for her a glorious destiny.

The *Lutheran Standard* well says: "Sunday observance has always been a timely topic. Our own church members need it, and the world would need less of its preaching if all professed Christians would practice what they ought to. You cannot expect non-church goers to become church goers if those who belong to church neglect their duties. You cannot reasonably expect a person to become interested in any enterprise to which you are indifferent. Sunday excursions, Sunday papers, Sunday concerts, and other attractions on the Lord's Day are great temptations in our generation. The public conscience is seared and people, even many Christians, are controlled more by what is popular than by what is pious. It is no easy matter to stem the tide of a pleasure-seeking community which has lost reverence for holy things. Christians, however, should, by precept and example, bear testimony against all Sunday desecration. Sunday is the Lord's Day, and they should spend it in the Lord's service and in the Lord's house. Come! 'let us go up to the house of the Lord,' should be the mind of every member of the household when Sunday comes."

In reading recently the history of a church in the West, the statement was made

that but one church officer conducted family prayer or led in prayer, and that not one of the young men or young women in the church had become members, or were in any way interested in the work. This fact suggested that a Prayer Service be held with this special burden in mind. The officers met; subsequently the other men of the church, and last of all the women. As a result of the earnest united prayer, all the young men and young women raised in that church were brought to consecrate themselves and their lives to the service of the Lord. The complaint is made that the church is in an apathetic state, but prayer is the lever which moves, and when united and consecrated brings the answer which is promised to those who ask.

"The Church of Christ is in the world, but it is not of the world," says an exchange, "its interests never can be those of the world. Now both the Church and the world know this well enough, or at least have no excuse for not knowing it. Yet we cannot hide from ourselves the fact that the difference between the two is often ignored. We sometimes find the world in the Church —that is, the spirit of worldliness among the members of the Church. In part this is due to laxity and indifference in them, but it may as well be said that there is often a desire to secure the good will of the world by making all manner of concessions. And it is the duty of the Church to do all she can to win the world. She need not hope to do this, however, by becoming worldly. If she sacrifices her principles, based upon the Word of God, the world will despise her and stand aloof. Moreover, she will become weak as she caters to the world and God's favor cannot rest upon her." May this not apply to our Young People's Societies as well ?

These are dark days in China, and many an anxious friend and missionary board is anxiously awaiting tidings of those who are engaged there in the spread of the Gospel. It is already taken for granted that many of them have joined the glorious host of martyrs. How many more are to be sacrificed, God only knows. Will it have a discouraging effect upon the cause of foreign missions ? God forbid ! We cannot but believe that it is a part of His plan which will eventually result in the conversion of that great nation, for when has it ever failed to be true that the blood of martyrs is the seed of the Church ? It is a glorious thing to die for one's country, and how we honor our heroes on land and sea. And greater love hath no man than this, that he lay down his life for his friend. Yet how much greater and grander it is for a man to lay down his life for his God ! All honor to those who have risked their lives or forfeited them, in that far-off heathen nation, in the name of the Lord Jesus Christ. Let the example of those stimulate us who are left behind to renewed vigor. It is no time for discouragement, but for redoubled energy. Let not their blood be shed in vain.—*Church Review.*

The Luther League Topics

Are issued quarterly and mailed on the fifteenth day of November, February, May and August, respectively, to regular subscribers of record, thus insuring their receipt in ample time for distribution among the Leagues and societies before the first lesson. The year commences with Advent and is as follows:

First quarter—December, January, February; second quarter—March, April, May; third quarter—June, July, August; fourth quarter—September, October, November.

The Topics for the fourth quarter will be ready by August 15, or sooner, and all Leagues or societies who have not already done so should order at once.

Prices

100 copies 1 year..	$5.00	100 copies 1 quarter.	$1.50
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Often the complaint is made that those who preach, whether in the pulpit or out of the pulpit, do not practice that which they preach, but frequently live far from the line

which they have laid down for others. Upon this subject the *Sunday School Times* aptly speaks:

"That a man does not practice what he preaches is not against the preaching, but against the practice. And yet the inconsistent preacher is often scorned for what good he says rather than for what evil he does. It is certainly desirable that the preacher's conduct should consist with his doctrine when the doctrine is right. But it is not desirable that he should preach unrighteousness in order to make his doctrine conform to his conduct. The fact is that if it is the *man* that preaches, then not the man's words alone, nor his conduct alone, is sufficient to constitute him a worthy minister. Yet this fact does not warrant our scorn of the truth in his words, even when those words are not in consonance with his conduct. The truth is more important than the man who proclaims it."

Doing More Than Our Duty

There are certain people who always do their duty. They meet their engagements to the minute. They meet their obligations to the cent. They may be counted upon to do just what they say they will do. They are an admirable people. May their tribe increase!

"Yet show I unto you a more excellent way." That is to do more than your duty. "If ye salute your brethren only," said Christ, "what do ye more than others?" The law forbade gleaning by the reapers. Boaz did better than that. He said to his young men, "Let fall a few handfuls of purpose." No man deserves credit for doing his simple duty. "This ought ye to have done." It is in the work of supererogation that the aroma lies. "Let scientific charity look after the worthy poor," the late A. J. Gordon used to say, "my mission is to the unworthy."

It is the doing of the things that we don't have to do that often counts for most. I had an illustration of that the other day. I had been to see one of my church members in the country. It was a cold and disagreeable day, but I turned out of my way to call on another man who was ill, but not a member of my church. A few days afterward I had a note from him, in which he said: "Your little visit touched my heart." I had my reward.

If we want to touch hearts for Jesus, we must be willing to go out of our way to do it. There lies the power of the Cross.—*Selected.*

More Echoes of the Convention

An Ohio visitor says: "The convention number of the REVIEW is certainly a very creditable one, and I have been distributing a number of extra copies. It has refreshed me to have many words of commendation concerning the convention."

Another writes: "I consider the convention a great success."

— Another echo of the National Convention: Says a pastor from Indiana: "I enjoyed the convention. It did me and the Indiana work much good. We will have a Bi-State Convention at Anderson early in September."

A Wider Movement for Public Beauty

There has been a widespread and gratifying response to the editorial in the July number of *How to Grow Flowers*, which suggested the organization of a National League of Village Improvement Associations. A very large number of letters has been received giving hearty indorsement to the movement. Scores of the best thinkers of the country and of the most active workers for the betterment of social and economic conditions see in this improvement work a most promising field for the uplifting of humanity, and have written us that all efforts for the further extension of the influence of the improvement leagues will receive their most hearty co-operation.* * *

— In the August number of the *Delineator* Dr. Murray handles very thoroughly a subject of great interest to mothers. The sudden attacks of croup with their very distressing symptoms and the alarming dangers of diphtheria are treated with professional thoroughness, but in such a way that unprofessional people can understand and act upon the advice at the outset of an attack. Of similar aid and help to mothers in the same number is Miss Lina Beard's very clever article on "Pastimes for Convalescent Children." Parents who are thinking seriously at this time of the future of their growing daughters will find in the August number of the *Delineator* an article of great assistance by Miss Halstead on "Preparatory Schools."* * *

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Our Churches and Institutions

New York City

— Rev. P. Schneider has resigned as pastor of St. Matthew's Church, East 156th street, Borough of the Bronx.

— The title of Doctor of Divinity has been bestowed upon Rev. G. C. Berkmeier, director of the Wartburg Orphans' Home.

Brooklyn

— On Sunday, July 15, the corner stone of the Swedish Lutheran Tabor Church, at Ashford street and Glenmore avenue, was laid with appropriate services.

Philadelphia

— The Church of the Transfiguration, Rev. H. Branson Richards, pastor, has purchased a lot, on the south side of Lehigh avenue west of Twelfth street, where it intends to erect in the near future a church edifice. The lot is 42 x 120 feet in dimensions, and favorably located. This mission has been worshiping for several years in the hall at the corner of Lehigh and Germantown avenues. On Sunday, July 22, Rev. Richards celebrated the fifth anniversary of his pastorate of the Church of the Transfiguration.

— Rev. George Ph. Mueller, superintendent of the Lutheran Orphan Home, at Germantown, Pa., died suddenly at Reading, Pa., on Friday evening, June 29, of heart failure. His age was 48 years.

— The ceremonies incident to the laying of the corner stone of the Lutheran Church of the Reformation were attended by a large audience. The site of the new edifice is at the southeast corner of Carlisle and Ontario streets, and is now ready for the starting of work on the superstructure. The services were conducted by Rev. H. C. Shindle, pastor of the congregation, assisted by Rev. S. G. Shannon and Rev. J. F. Sherer. In the absence of Rev. C. E. Hay the address of the day was delivered by Dr. Shannon.

Baltimore

— In November St. Mark's Church, Rev. H. Dunbar, D.D., pastor, will celebrate its fortieth anniversary.

— Later in the same month the First Lutheran Church, Rev. E. K. Bell, D.D., pastor, will celebrate its seventy-fifth anniversary.

— At the Lutheran Deaconnesses' Motherhouse, on Fulton avenue, the conference of Evangelical Lutheran Deaconness Motherhouses in the United States will be held in November.

— On July 18 the fifty-eighth anniversary and annual outing of the employees of Charles M. Stieff, the well-known piano manufacturer of this city, was held at Darby Park. Several thousand were in attendance.

Allegheny

— Rev. Fuller Bergstresser of Bethel English Lutheran Church of Allegheny, Pa., has accepted the call to the pastorate of Trinity Lutheran Church of Abilene, Kan.

Rochester

— The Evangelical Lutheran Concordia Church of this city has severed its connection with the New York Ministerium. The congregation is one of the largest in the city among Protestant denominations. Rev. Dr. C. M. Conrad has been pastor for 18 years.

San Francisco

— Besides the Seamen's Mission in Brooklyn and New York, the Norwegian Synod recently resolved to start a seamen's mission at San Francisco, to which Rev. Lange of Rockford, Wash., was called.

Chicago

— On Sunday, July 15, Covenant congregation was permitted to realize its long entertained hope of worshipping in a house of its own solely dedicated to the service of God. The dedicatory sermon was preached by Prof. J. N. Kildahl, president of St. Olaf's College, Northfield, Minn. Several local pastors honored the congregation with their presence. On the same day the congregation welcomed its new pastor, Rev. H. B. Kildahl, who was formally installed by Rev. C. M. Weswig of Bergen, Wis. The new chapel, though unpretentions in size and appearance, is cheerful and homelike, and the congregation expects great blessings in its new field of labor.

NEW JERSEY

— A new mission congregation has been started at Perth Amboy, by Rev. J. Lupke of Rahway. It is known as St. Paul's, and although a church edifice has been held for eight

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or ten years no regular pastor was in charge until Pastor Lupke was installed on July 15. Heretofore an occasional service has been held in the church, services being conducted by a pastor from Staten Island.

NEW YORK

— A portrait of Hon. Wm. H. Kaufman, the new trustee of Hartwick Seminary, is given in the *Hartwick Seminary Monthly* and *Eastern Lutheran*. Mr. Kaufman is ex-Mayor of Amsterdam, and a member of the large German Lutheran church there.

— Rev. Peter Ewald, a member of our Pittsburg Synod, peacefully fell asleep in Jesus at his home in Lyons, N. Y., on Thursday evening, June 14, 1900, aged 43 years, 10 months and 16 days.

PENNSYLVANIA

— The M. P. Moller Company, Hagerstown, Md., have just closed a contract with Zion Lutheran Church, Newville, Pa., Rev. A. A. Kelly, pastor, for a fine two manual pipe organ.

— The twenty-fifth anniversary of St. Stephen's Lutheran Church, Lancaster, Pa., and the twentieth anniversary of the pastorate of Rev. E. Meister, were commemorated by special services, beginning Sunday, July 15, and continuing to the 18th. Rev. Meister assumed charge of St. Stephen's in 1880, and under his pastoral care the congregation has grown from 17 members to 400. The Sunday school has an average attendance of 225. The present Church edifice was erected under Rev. Meister's supervision, at a cost of $25,000, and contains a fine pipe organ. The services are conducted in both the English and German languages. A mission has been founded by St. Stephen's in memory of the late Hon. A. Herr Smith, whose name it bears. The programme arranged for the services was extensive, and contained the names of all the members of the Church, together with other information.

— The new organization, the Lutheran Church of the Advent, of Lancaster, Pa., Rev. J. W. Hassler, pastor, broke ground July 29 for their church building.

OHIO

— Saturday afternoon, July 7, was a day of joy to our Lutheran people at Leipsic, Ohio. For on that day was laid the corner stone of the new edifice for which they have been planning so long and that they have so long needed. Owing to the intense heat of the day the services preceding the laying of the stone were held in the new Methodist Church nearby. The services began at 1.30 p.m., at which time Rev. D. H. Bauslin, D.D., of Springfield, Ohio, delivered a scholarly address. Rev. S. E. Greenwalt of Findlay, Ohio, gave an excellent address on "Our Lutheran Heritage," showing that we Lutherans have a name, a history and something to maintain as Luther's followers. The congregation afterward proceded to the foundation, where the corner stone was laid in the name of the Triune God, according to the beautiful form in the new book of Ministerial Acts, by the pastor of the church, Rev. C. S. Ernsberger, D.D., after which the benediction was pronounced by Dr. Bauslin.

— Rev. H. F. Scheele has consented to serve Christ Church, Staunton, Va., as a supply until January 1, 1901.

— Melancthon Church, Randolph County, N. C., held its semi-centennial celebration on June 30 to July 1.

— The Southwest Virginia Synod will hold its fifty-ninth annual convention on Wednesday, August 15, 1900, in Ebenezer Lutheran Church, Smyth County, Va.

— In a recent report of the work among the colored Lutherans at a meeting of the Eastern District of the Missouri Synod, the Committee on Negro Missions stated that there are 21 congregations in the States of Louisiana, North Carolina, Mississippi and Virginia. Rev. John C. Schmidt, a missionary from Greensboro, N. C., made an interesting address, in which he portrayed the great drawbacks to which negro missions were subjected, the hardships of the workers and the prejudice against them, but assured his hearers that the work was being crowned with success, notwithstanding the numerous obstacles.

IN THE WEST

— Dr. Carl Swensson, who was called at the last meeting of the Augustana Synod to the presidency of Augustana College and Theological Seminary, has declined the call. This will be bad news to the many friends who had hoped that he might be induced to accept it. But ties of an almost indissoluble nature bind him to the work in which he has been engaged for the past 18 years. Neither the congregation, which he has so acceptably served for the past 21 years, nor the conference would hear of him taking leave now.

— Rev. Conrad Huber of Richmond, Ind., has been honored with the title of D.D. by the Susquehanna University at Selinsgrove, Pa.

CANADA

— The sixteenth annual meeting of the Icelandic Lutheran Synod of America was held in the Icelandic Lutheran Church, at Selkirk, Manitoba, Rev. N. S. Thorlaksson, pastor, commencing on June 21. The synod was in session five days, including Sunday. The opening sermon was preached by the Rev. R. Marteinsson, B.D. The Credential Committee reported that there were present 31 lay delegates and eight clerical, three of the latter being from the United States and five from Canada. Among other important matters it was decided, as an Icelandic college could not be thought of at present, to establish a chair in Icelandic language and literature in Gustavus Adolphus College, St. Peter, Minn., where there are at present 15 Icelanders in attendance. The Rev. F. J. Bergmann of Gardar, N. D., was unanimously elected professor.

Acknowledgment.

I gratefully acknowledge the receipt of $16.05 from the English Lutheran Church of the Redeemer, Binghamton, N. Y., the Rev. M. J. Bieber, pastor, *for the benefit of the famine sufferers in India.*

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Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Luther League Bonds

The Publication Committee desires to acknowledge with thanks the donation to the "Luther League Review" of Bond No. 27 of the first series of bonds by the Lutheran Workers of the Church of the Reformation, of Rochester, Rev. W. J. Miller, pastor. The donation of Bond No. 41 by the Luther League of the Church of the Redeemer, of Brooklyn, Rev. S. G. Weiskotten, pastor, reported at the National Convention by the Finance Committee, is also acknowledged with thanks by the Publication Committee.

W. C. Stoever, Chairman.

NEW YORK STATE

New York City

—The Leagues of our churches in this city have nearly all suspended meetings for the months of July and August, but with the beginning of September active work will again be resumed. Several Leagues have appointed committees to solicit orders for subscriptions to the REVIEW and for badges. The REVIEW will be glad to render what aid it can to all such committees. Samples and circulars will be furnished on application.

Delaware and Hudson District

—The Luther League of the English Lutheran Church of the Redeemer, at Binghamton, Rev. M. J. Bieber, pastor, have secured the first two series of the reading course and placed them on the shelves of the Sunday School Library.

PENNSYLVANIA

Philadelphia Central

— The Luther League of the Church of the Atonement, Rev. W. L. Stough, pastor, is renewing its vigor. At the recent monthly meeting the membership was increased by the addition of six members. It was resolved that the League purchase and enter upon the reading of the second reading course of the series outlined by the Luther League of America.

— A Luther League was organized on July 17, in Epiphany Church, Manayunk, with a membership of 22. The pastor is Rev. C. P. Weiskotten.

Allentown Central

— Special services took place on Sunday, July 1, 1900, in Trinity Church, Bangor, Rev. E. A. Yehl, pastor, when the refurnishings and the new pipe organ were formally dedicated. The beautiful new carpet was presented by the Luther League, and the Womans' Home and Foreign Missionary Society of the Church has taken the carpet formerly in use in the Church and placed it in the League room, which has been papered by this society, and further beautified with the drapings of the Luther League colors. All of the improvements have been placed in the Church absolutely free of debt. In the morning Rev. J. S. Erb of Slatington preached an appropriate sermon. At the afternoon session the formal dedication of the organ took place by the pastor, and Rev. J. F. Snyder of Grace Lutheran Church, East Bangor, and Revs. G. W. Dungan of the M. E. Church, Bangor, and A. Treichler of the New Italy Presbyterian Church, made brief addresses. In the evening Rev. B. F. Apple of Stroudsburg preached the sermon, and Rev. J. W. Lazarus of Stone Church, made a brief address. The services were successful in every way. During Rev. Yehl's pastorate of five years the membership has increased from 263 to 700 members, and it is principally through his efforts that the improvements have been made. The Luther League, organized in 1891, is in a very flourishing condition, and, with the Junior Luther League, has a membership of nearly 300.

Reading Central

— The sixth annual reunion and quarterly convention of the Central Luther League of Reading and vicinity was held at the Tower on Mount Penn, Friday, July 20. About 800 persons were present. The afternoon session opened at 2.30, Pres. Chas. F. Reed presiding. The regular business occupied the greater part of the afternoon session. The matter of running an excursion to Norristown, on account of the State convention of the Luther League, September 19 and 20, was presented and was referred to the Executive Committee. The following were elected delegates to replace the Central at Norristown: A. Raymond Bard, Reading; H. A. Heckman, Shoemakerville; Charles F. Reed, Reading; A. P. Body, Reading; Charles F. Rhoads, Birdsboro. Alternates: Mrs. Wolf, Shoemakersville; Mrs. Auman, Birdsboro; W. E. Herman, Kutztown; Carrie E. Lotz, Reading; Rev. H. C. Kline, Hamburg. One of the features of this convention will be special historical services in the old church at Trappe. The report of the national delegate, Rev. H. C. Kline, Hamburg, proved very interesting, and was unanimously received. Delegates were present from all the local Leagues, and also from the Leagues at Kutztown, Shoemakersville, Boyertown, Hamburg, Mohnsville and Birdsboro. The evening session convened at 8 p.m., and was largely attended. Rev. A. S. Fichthorn of Norristown spoke on "Growth," and Rev. Dr. E. K. Bell of Baltimore gave an historical address on the life of Savanarola. Carrie E. Lotz, Press Correspondent.

Lancaster Central

— Rev. Charles L. Fry, the Literary Secretary of the Luther League of America, is rendering very important service in the Pennsylvania Chautauqua, at Mount Gretna, in the important sphere of hymnology. He advocates the use of standard hymns for Sunday school work, and by precept and example is doing much good. He is dean of the department of Sunday school teacher training.

York County Central

— The annual meeting of the Luther League of York County, Pa., will be held on Thursday, September 6, in the Lutheran Church of Manchester, Pa.. Rev. H. C. Bixler, pastor.

Center, Clinton and Union Counties

— St. Luke's Luther League, at Center Hall, was organized April 10, 1898, and has now 49 active members and 18 associate. The League is in a prosperous condition, and all the members are enthusiastic in the work.

Clearfield and Blair Counties

— The Junior Society of St. John's Church, Belleville, Rev. D. Upton Bair, pastor, recently contributed $30 to the parsonage improvement fund.

— The Endeavor Society of St. John's Church, Sinking Valley, Rev. Dunlap, pastor, have contributed $50 for the famine stricken in India.

Somerset County Central

— The eighth annual convention of the Central Luther League of the Somerset County conference was held at Bakersville, July 2 and 3. A cordial welcome was extended by Pastor Gephart; to which fitting response was made by the president, Prof. J. C. Speicher. The first subject discussed was the needs of our young people. The speakers were Rev. M. L. Young, Miss Vida Miller and H. E. Shaffer. Good birth, good training and a wise choice were mentioned among the things which help to give our youth a right start in life. Miss Ida Shoemaker, Rev. E. S. Johnston and Miss Lillie

A. C. GRIMM,
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Lichty presented very practical thoughts on the best means of Christian improvement. The means of grace were set forth as all sufficient and the diligent use of them was urged. The benefits of the young people's society were discussed by Miss Lizzie Bittner. D. W. Sorber and W. H. Ruppel, Esq. Its helpfulness to the members and congregation was shown. Rev. M. S. Romig spoke of the hindrances to successful work in the Young People's Society, and Rev. B. B. Collins presented the benefit of the society to the denomination. The young ladies who prepared excellent papers for the convention are worthy of commendation. These papers, together with the good music furnished by Rev. Romig and daughter and the Bakersville choir were important aids to the success of the convention. Thirteen societies were represented by more than 40 delegates. The following officers were elected: Pres., J. C. Speicher; vice-pres., M. L. Young, Ph. D.; D. W. Sorber; rec. sec., Miss Ida Shoemaker; cor. sec., C. R. B. Cramer; treas., H. E. Shaffer.

— The Luther League of Trinity Church, Bedford, Rev. M. L. Culler, pastor, is doing efficient work and is growing in scriptural knowledge by the study of the topics assigned. The papers are prepared and read by those on the subjects assigned to them and show careful and studious preparation. Besides this, the League has been assisting in paying off some of the old, troublesome church debt, and has determined to liquidate a certain amount during the year.

Catawissa League

— The Catawissa Central Luther League will hold its next convention in Grace Lutheran Church, Shamokin, Pa., on August 23 and 24, 1900, closing with a grand young people's rally on Friday evening.

Greensburg Central

— The annual convention of the Greensburg Central Luther League met June 27 in Zion's Church, Greensburg. After routine business the president, Rev. G. J. Gongaware, announced the speakers on "Woman's Work in the Church," Misses Kate Wallace and Lovr V. Baker. "League Expansion" was discussed by Drs. Yount and McDaniel, the former emphasizing the fact that the world is opening a wide door for the evangelization of the nations that sit in darkness; the latter emphasizing the expanded idea of the study of God's Word and the confessions of the church. In the evening Rev. Ira M. Wallace spoke on "Methods," Rev. J. C. Kunzmann spoke on "Means," and emphasized the Lutheran conception of the real means which are "the means of grace"—all other means contribute in developing the whole line of work in the church. Rev. F. S. Beistel said "Men" are in demand, consecrated men, filled with power in the spirit; with high moral training and mental equipment to do the work of the church along all lines. The convention adjourned to meet in Uniontown. Pres., J. Q. Waters; sec., Miss Lyda Swanson.

Pittsburg

— The thirteenth convention of the Central Mission League of the Middle Conference, Pittsburg Synod, held in Trinity, New Brighton, Pa., July 10, was one full of life and zeal for the work. The attendance was not as large as it should have been, owing to a change of date, with reference to which full information was not given.

Luther League Supplies.

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Northwestern Pennsylvania Central

— The eighth convention of the Central Luther League of Northwestern Pennsylvania and Northeastern Ohio was held in Trinity Church, Meadville, Rev. A. L. Benze, pastor, July 2, 3, 4. The interesting meeting was attended by 31 delegates. The election of officers resulted as follows: Pres., Rev. G. A. Benze; vice-pres., Miss Emma Lutji, Erie; rec. sec., Miss Zoe Belle Hirt, Erie; cor. sec., Miss Jennie Hill, Greenville; treas., Miss Lizzie Semmelmann, Erie. Rev. G. A. Benze, who had been president of the Central for three years, declined to accept the office for another year, and Rev. I. O. Baker of Erie, Pa., was elected in his place. One new League, Venango, Pa., was admitted. A resolution was adopted requesting the president to try to pay an annual visit to each League comprising the district. Much good is expected from this, if carried out. The following interesting papers were read and discussed: "Our Part in Inner Missions," by Miss Bertha Bauer, Erie, Pa.; "The Value of Our Church Literature," by Mr. Louis Scheiring, Butler, Pa.; "Methods," by Miss Lizzie Blackman, Erie; "How Can We Best Interest Men in Church Work," by Miss Miller, Warren, Pa.; "The League and Self-Culture," by Mrs. Peters, Venango, Pa.; "Woman in Works of Mercy," by Miss Kate Croll, Greenville, Pa., and "The Special Sphere of the Junior League," by Miss Lizzie Lohre, Erie, Pa. On the unavoidable absence of the appointed speaker, Dr. Peschau, Rev. G. A. Benze delivered the evening address on the subject "The Spirit of the Past." Besides the pastors already mentioned Revs. I. O. Baker, Erie; Oberly, Greenville; S. B. Stupp, Greenville, and J. Q. Waters, Saegertown, were present and assisted in making the sessions interesting and profitable.

— The Young People's Society of the Swedish Lutheran Church at Erie, Pa., has assumed the expense of painting the church. The work is already done and at present the task of raising the money is the all absorbing one.

OHIO

— The seventh annual Luther League convention, Joint Synod of Ohio, East, convened in St. Paul's Church, Massillon, Ohio, on July 24-26. The address of welcome was delivered by Rev. L. H. Burry, pastor loci, and response was made by the president, Rev. H. J. Reimann. At the Wednesday sessions the general topic was "Our Young People and Our Father's Business." Under this heading the following subjects were discussed: "Our Young People and the Lord's Day," "Our Young People and the Lord's Supper," "Our Young People and Their Activity in the Sunday School Work," "Our Young People and Their Activity in Congregational Work," "Our Young People and Their Activity in Synodical Work." At the evening session an English address was delivered by Rev. W. H. Lehmann and one in German by Rev. A. R. Kuldell. At the Thursday morning session there was a general discussion on the topic "After These Years of Experience, What Do We Find to be the Best Method of Conducting Luther League Meetings?" followed by a question box, miscellaneous business, farewell words by the president, rally hymn and the benediction.

— The Junior C. E. Society of the Lutheran Church at Shiloh helped splendidly in the erection of the handsome new church at that place, giving $215 toward its erection.

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— "Iduna," the Young People's Society of the Swedish Lutheran Church at Ashtabula, is working for a pipe organ for the church. New pews have been put into the lecture room which have been paid for by the Sunday school.

— The Endeavorers of the Cleveland, Ohio, C. E. Memorial Church, Rev. W. B. Lahr, pastor, recently made an offering of $10.50 for the famine fund in India.

MARYLAND AND THE SOUTH

— A Luther League has been organized in our Church at Accident, Md., Rev. H. H. Flick, pastor, and is doing good work.

— The Young People's Society of St. Mark's Church, Baltimore, Md., Rev. W. H. Dunbar, pastor, held their annual excursion on July 31 on steamer "Susquehanna" to Betterton, Havre de Grace and Port Deposit. All had a delightful time. At a business meeting in June Mr. Ludwig A. Staib was elected president of the association.

— The Lutheran Young People's Union of Washington, D. C., presented a flag to the Lutheran Home for the Aged, Winthrop Heights, D. C., on Friday evening, July 20. The flagstaff had been erected on the lawn in front of the Home, and the lawn and porches were prettily decorated with Chinese lanterns. The programme consisted of Scripture reading by Rev. A. S. Hartman, D.D., secretary of the Board of Home Missions, and prayer by Rev. L. M. Kuhns, D.D. Rev. Charles H. Butler, president of the union, in a brief address presented the flags to the home. One was an American flag, 10 x 20 feet, the other a house flag of red with "Lutheran Home" in white letters, is 20 feet 9 inches by 4 feet 6 inches. The staff is 51 feet in the clear. As the flags were run up the audience, led by the Keller Memorial choir and the Rebew orchestra, sang "The Star Spangled Banner." In the absence of the president, Rev. Dr. Parson, Rev. August Pohlmann, M.D., of Muhlenberg Mission, Africa, accepted them in a well worded speech. The programme closed with the singing of "America," and the benediction was pronounced by Rev. F. P. Manhart of Baltimore, Md.

— At the fifty-ninth annual meeting of the Southwest Virginia Synod, to be held in Ebenezer Lutheran Church, Smyth County, Va., on August 15 to 19, special attention will be paid to the work of the Young People's Societies of the churches connected with the synod. Sunday afternoon, August 19, has been set apart for the special consideration of the work of the young people. The plan is to have each society represented, and have each delegate give a five minutes' talk, embodying answers to these questions and any other information he may see fit to give; Name of

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"There should be a black cross in a naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross indeed causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

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the society, numerical strength, number of meetings held each month (meetings of all kinds—devotional, social or business). Character of meetings (state what Bible study is used)? Has the society any connection with any general body or young people's societies? What contributions are made and for what purpose is the money used? Mention some of the benefits the congregation derives from the society. If this plan is followed it will bring out clearly the strength of the young people's societies in this synod and the character of the work done by them, together with the benefits of that work.

ILLINOIS

— The Executive Committee of the State League met recently at the home of J. B. Oakleaf, Moline, Ill., for the purpose of fixing the date and arranging the programme of the State convention. The committee members present besides the host were Miss Vesta E. Severinghaus of Chicago, Prof. C. O. Solberg of Ottawa, Prof. C. A. Wendall of Rock Island and Rev. F. L. Sigmund of Carthage. The theme of the programme will be the "Christian's Devotional Life," the place of meeting will be the Swedish Lutheran Church of De Kalb, Rev. A. W. Stark, pastor; time, September 4 and 5.

Galesburg District

— The second annual outing of the Galesburg District Luther League was held in Kewanee June 28. About 250 members were present. A short but interesting programme was given, comprising addresses by Rev. Rydman, Kewanee; Rev. Peterson, Galesburg; Rev. Pearson, Philadelphia; selection, Miss Ohon, Galesburg; solo, Miss Ohon, Woodhull, and two numbers by the Galva chorus. The event was an entire success. The Executive Committee is now planning for the district's convention, to be held this fall. The association is a year old, but in a flourishing condition.

CONNECTICUT

— The sixth annual spring meeting of the Luther League of Central Connecticut was held on June 7, in Trinity Church of New Haven. The exercises were presided over by President C. F. Gutbrod. Rev. J. A. Timm, the delegate of the League to the national convention at Cincinnati, presented an interesting and detailed report of the proceedings of that convention. The address of the evening was by Rev. J. W. Smith of Mt. Vernon, N. Y., on the subject "Young Lutherans and Their Advantages." Music was furnished by Miss Minnie Armbruster, soloist, by the choir of Trinity Church and by Prof. Borgwardt, the organist of the church.

— The Luther League of Swedish Bethesda Church, New Haven, held a successful lawn party on Saturday, June 23. The proceeds of this entertainment were used to assist in paying off the church debt.

— The Rev. Theodore Hoffmeister, now of Tremont, Pa., but formerly a member of the Luther League of Trinity Church, New Haven, delivered an address at a meeting of the League on June 26.

MISCELLANY

— In connection with the sixteenth annual meeting of the Icelandic Lutheran Synod of America, held in the Icelandic Lutheran Church at Selkirk, Manitoba, Rev. N. S. Thorlaksson, pastor, on June 21-25, a Luther League convention was held, of which the following report is given by Rev. J. J. Clemens: "One League in Dakota died during the year and a new one was organized in Minnesota. The largest society in the Synod is the Luther League of the First Lutheran Church in Winnipeg, which has over 200 members. As most of our congregations are in the country, the Luther League work is not the success it should be, and would be if

(*Continued on page 30.*)

The Juniors' League

Address all communications intended for this page to Rev. C. Elvin Haupt, D.D., Grace Place, Lancaster, Pa

PROVERBS: The Christian may both obey and serve the Master. The one is a single act of the will, the other is continuous. The first is instant, the other is constant.

Education is the irrigation of the Master's Vineyard.

Missionary effort is the lighting-system of God's Kingdom being planted in dark places.

In a convention, the Leagues represented become a great organ; each a well-tuned pipe, able to respond at the call for praise or counsel.

Confirmation is the naturalization of a citizen of the world into the kingdom of heaven.

How exhaustless is the well of Divine Truth!

The advance of our young people cannot but be rapid since they progress a "league" at a time.

What Church, other than the Lutheran, has so much to be thankful for in the old past centuries and so hopeful an outlook, if all are steadfast, in the opening one!

Even as a Junior, a Lutheran boy may decide for Christ, and enter upon a course that will be completed in the holy ministry of the Church of the living God at home or in foreign lands.

We rejoice to know that the value of the Juniors to the organization of the Luther League itself is being more and more thoroughly understood, in every district of our work. The prayer of the Church is, it seems, answered in the growth and education of her sons and daughters. It is in them that "the kingdom comes."

Why not have a library for our Luther League?

Has the League of your church a Junior organization in connection with it? Bring together the Juniors! In numbers there is strength.

September brings to us all the new starting-points in the pathway of education. Vacations will then have become only a delightful memory to those privileged to enjoy them; and the steady settled work of the scholar shall begin anew.

The suggestion in this connection is that it is wise and best to *encourage our own institutions*, by placing our sons and daughters in the colleges, academies and schools of our own great Church; in order to dignify and improve these institutions and at the same time give our own young Lutherans the very highest and broadest opportunities for the development of every function of a religious, Christian, useful life.

Any person desirous of a copy of the model constitution of a Junior League should address Rev. C. Elvin Haupt, D.D., at Lancaster, Pa.

We trust that many of our Junior Leagues may find it possible to enjoy the Topics, especially since they will be so suitably arranged for the Juniors. Send for samples.

Good Plans, for Junior Leagues

To meet at an early hour, if the evening be preferred.

To make the sessions brief and bright.

To suit the thoughts of the evening to the grasp of the young.

To have a flexible programme—*i. e.*, capable of being adapted to the wants of the hour.

To look forward to membership in the greater League, and to train for that.

To give the young people as much to do as possible for Christ and the Church.

To educate as much as possible in personal prayer, memorizing of Scripture, and devotion to duty.

To incite each and every one to a greater love of the Church of our fathers.

To keep our young people in touch with the Church.

To encourage regular church attendance.

Wherever possible, to secure the study of the Topics.

To enlist a corps of readers of the Review, and the precious literature of the Church.

To foster the missionary, temperance, purity and other great moral causes.

Illustrated lectures to the young people are exceedingly profitable and interesting.

(*Continued from page 29.*)

conditions were different. The Synodical League had only an afternoon session, which was devoted to business, hearing reports from the local Leagues, after which a model religious meeting was held.

— Before leaving Kansas City for Quincy, Ill., the president of the Kansas State League, Rev. E. P. Schueler, succeeded in raising funds to pay the dues of the State League to date to the national treasurer.

— An exchange says: "During the sessions of the Southern District of the Missouri Synod in New Orleans many delegates embraced the opportunity of attending services in one of our colored mission churches. One of them says: 'I was surprised and rejoiced at seeing these stanch colored Lutherans, and could say amen to the eloquent appeal made by our missionary, Rev. Bakke, at one of the synodical sessions. My visit to New Orleans has made me a friend of mission work among the colored people of the South. May God continue to bless the work and sustain our dear missionaries in their hard labor.'"